

A N
ACCOUNT
OF THE
Apprehending, Trial,
and Condemnation

Of two Grand Criminals, namely,
IDLENESS and *PRIDE*.

Being a delightful and pleasant, as well
as teachable Discourse, designed to re-
form those two great Evils of our day.

By *GEORGE BROWN*. *K*

Prov. 19. 15. *The idle Soul shall suffer Hunger.*
James 4. 6. *God resisteth the Proud; but giveth
Grace to the humble.*

L O N D O N;

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The Warrant.

THERE having been very great and manifold Complaints made to our Lord Chief Justice *Equity*, of the irregular Lives and Actions of several grand Criminals, that for some years have been suffered and countenanced in our Cities and Country of Commerce; who being tolerated to live amongst us, have been as the Moth or Canker to our Commonwealth; they having caused Trade to be dead, Money to be scarce, Friendship to be lost, besides the daily expectation of God's Judgments: Two of the Criminals have been discover'd by Name, *viz. Idleness*, alias *Idle-sloth*, and *Sir Arrogant Pride*; whereupon the Lord Chief Justice issued out his Warrant to seize and apprehend the two Criminals aforesaid: Which Warrant runs thus, or to this effect.

TO all Mayors, Sheriffs, Justices of the Peace, Constables and Headboroughs, within these our Sovereign's Dominions of the Cities and Countries of Commerce; These are to will, require, and command you, and every of you, that upon sight hereof, you forthwith take with you proper Aid and Assistance,

Assistance, which by the Authority of your Office and by this Warrant you are impowered to do; and make diligent search for the two Criminals afore-said, especially in those parts and places you will be directed to — And when you have seiz'd and taken them, have them before the next Justice of Peace, who by virtue hereof is authoriz'd to commit them to safe Custody till the next Sessions of the Peace, to be closely confin'd till they are discharged by due course of Law. By our Sovereign's Authority. Signed by me L. C. J. Equity.

Some Descriptions given of the Criminals, and how and where most likely to find them.

1. **I**dleness. To describe them by Rules of Astrology and Natural Philosophy, according to *Aristotle* and *Pliny*, I think will be needless; for I conceive that Physiognomy and Stature do not give any certain Descriptions of the Nature and Dispositions of Men: *Idleness* is found in all Shapes, Statures and Complexions of degenerate Man. So that Proverb is not always true, *Long and lazy*. But *Idleness* is most commonly produced by Habit and Custom.

2. He inclines to dwell in the Town of *Little Work*, and if his Habitation be not remov'd, he lives in *Negligent-street*, right against the upper end of *Lazy-lane*; but you can seldom find him at home if he be out of Bed, for his House or Shop is a Prison to him.

3. As

3. As to the Places and Company he useth; if you find him not at home, go directly down *Lazy-lane*, and towards the lower end on your Left-hand you may see the Sign of Bad-husbandry; a House where one Mr. *Extravagant*, a young Man, useth to resort, with whom *Idleness* is much acquainted, for they love as Brethren. *Prov. 18. 9. He that is slothful, is Brother to a great Waster;* as *Extravagant* must needs be. There are several others as vile as they, but *Extravagant* pays all, and will do so till he hath spent what his Friends left him, as *Idleness* hath done. But when you go into the House aforesaid to search for *Idleness*, be sure to set a Watch at the back Door, or he will make his Escape, for he knows himself to be a suspicious Person.

But if he be not there, go down *Prating-Row*; he is often standing at a Stall, or idling away his time in others Shops, hindering their Business with some vain Story. But if you find him not there, go directly down *Gamesters-street*, where you may see the Sign of the Tables, Dice, and Pack of Cards, just at the Corner of *Ninepin-Alley* near the Bowling-green, a place where he and his Friend Mr. *Extravagant*, and vain Persons use to resort.

The Constable Mr. *Diligent*, and the Headborough Mr. *Trusty* pushed in and made diligent search; and upon enquiry they were inform'd he had been there, but he having but little Money, had lost and spent it, and was gone to walk in the Fields, or to sit under some Hedg. The Officers went according to Directions after him, and at last having

trac'd him in many of his idle steps, they found him fast asleep under *Beggars Bush*, he being heavy by sopping: For *Solomon* saith, *Slothfulness casteth into a deep sleep*, Prov. 19. 15. they seiz'd him without any opposition, and secur'd him by a strong Guard till they had seiz'd *Pride*.

Secondly, Take some brief hints to discover *Pride*. As for his Complexion, *Agur* (Prov. 30. 13.) describes him, *O how lofty are his Eyes, and his Eye-lids lifted up!* His Gate he exalts as if the Earth were not worthy to bear him; *Prov. 17. 19.* not regarding that *he that exalterh his Gate, seeketh Destruction*. By his Apparel you will scarce know him from a Mountebank, Morris-dancer, Fool on a Stage, or Poppet in a Show: You will hardly find him amongst his civil and honest Neighbours; for as he envys his Superiours, or any that excel him, so he scorns his Inferiours: And through the Pride of his Heart *he doth persecute the Poor*; Psal. 10. 2. His Walk is in the Counsel of the Ungodly; if you observe him standing, it is in the way of Sinners; *he sits in the Seat of the Scornful*, Psal. 1. 1, 2. At Feasts it's in the uppermost Rooms: and in the Synagogues his Seat is in the chiefeſt place; *Mat. 23. 6.* In the City you may find him commonly at the Dancing-school in *Mincing-Lane*, or else he may be found at the Change, whither he resorts, to observe and learn the newest Fashions; and from thence he goes to the Devil-Tavern in *Wickedness-street*, where he meets some of his Kinsmen and Acquaintance,

quaintance, as Mr. *Atheist*, who denies our Lord and Sovereign in his Being; and his Kinsman Mr. *Deist*, that believes not his Word; Mr. *Blasphemer*, and many others. But when he is in the Country, you will hear him persuading others to fall in with his Fashions; exalting himself, boasting of his Hearts desire, scoffing at the Speech, Gate, and Apparel of the Country Yeomen, and their Families, whom he calls Rustick and Vulgar, who are clothed in good Broad-clothing; promotes and applauds slight and fantastick Stuffs. The Officers being upon search, are inform'd that he lodg'd at Mr. *Vain-Glory's* his Kinsman, who lived in a little Village call'd *Vanity-street*: they went directly towards his Lodgings, and as they went up the Street, they observ'd him going before them, and knew him by his Gate and Habit. The Headborough came up with him and seiz'd him, knowing it was the Person; Mr. *Pride* went to draw upon the Headborough, upon which the Constable knock'd him down, and disarm'd him; for *Pride* was never so high but Justice was above him: they brought him to Justice *Wiseman's* House, who upon Examination (both he and *Idleness*, whom they had sent for, being the Persons exprest in the Warrant) by the Justice, were committed to the County Jail till next Sessions of the Peace.

*Ambitious Pride, now canst thou tell
How many steps thou hast to Hell?
Thy haughty Life doth plainly show,
Without Repentance there thou'lt go.*

FRIENDS, Neighbours and Country-men, I have seen a Warrant issued out by the Lord Chief Justice sometime past, for the apprehending and taking up of two capital Criminals, and grand Enemies to the Weal of this Nation, namely, *Idleness* and *Pride*, who are, by the Diligence and Care of the Constables and others, into whose hands the aforesaid Warrant came, seiz'd; and they being had before Justice *Wiseman*, who, by Examination, finding them to be the Persons, and they not being able to find Bail, or give Security for their good Behaviour; he, as he had great reason so to do, wrote their *Mittimus*, and sent them to Jail till the next Sessions of *Oyer* and *Terminer*, and Jail-delivery.

Which now being over, I presume it will be grateful to you, if I give you an Account, by way of Narrative, of the Trial and Condemnation of these Criminals; which, as near as I can, be pleased to take as followeth.

The Judg sent by his Majesty the King of Kings, was the Lord Chief Justice *Spirit of Truth*, spoken of *Joh. 16. 8, 11.* a Judg excellently qualified, who is said to *convince the World of Sin, of Righteousness, and of Judgment, &c.* The High Sheriff is *Mr. Knowledge*, a wise and honourable Person;

Person: The under-Sheriff is *Mr. Tell-truth*; the Clerk of the Court *Mr. Good-Conscience*, the Cryer of the Court is *Mr. Inlighten'd Understanding*, who cries against Sin. Thus the Court being sat, with the Justices of the Peace and *Quorum*, the Judge having read his Commission from the King of Kings, empowering him to hear Causes and determine Matters, impartially to pass Judgment to the clearing of the Innocent, and the condemning the Guilty; shewing that those that judg amongst Men must judg righteous Judgment in the fear of God, &c. The Jury was impanelled, whose Names are as followeth, viz.

<i>Mr. Downright Honesty,</i>	<i>Saving,</i>
<i>Goodman Plain-dealing,</i>	<i>Diligence,</i>
<i>Careful,</i>	<i>Honest Gain,</i>
<i>Industry,</i>	<i>Hard Labour,</i>
<i>Good-husbandry,</i>	<i>Thrifty,</i>
<i>Charitable Works,</i>	<i>True-heart.</i>

Good Men and True.

The Prisoner *Idleness* being put to the Bar first, the Judge gives the Charge to the Jury as follows.

Gentlemen of the Jury, You are summoned to this place, to try the Cause depending betwixt our Sovereign Lord the King, and the Prisoner at the Bar, according to the Evidence given in, and the Law of our Commonwealth.

Now the Prisoner *Idle-sloth* is commanded to hold up his Hand at the Bar, and the Clerk of the Sessions

Sessions is commanded to read the Indictment which runs thus, or to this effect.

Idleness, thou standest here indicted by the Name of *Idleness*, alias *Idle-sloth*, of the Parish of *Little work*: thou not having the Fear of God so before thy Eyes as thou oughtest, hast upheld and maintain'd an idle, careless and slothful course of Life as hath been very much to the hurt and damage of this our Commonwealth, even to the impoverishing of Families, bringing ruin upon them and their Posterities; causing some to beg, others to rob and steal till they come to the Gallows: Thus is the Nation impoverished, the Land depopulated, the Peace broken and violated: Thus hast thou liv'd in open Rebellion against our Sovereign Lord the King, his Crown and Dignity.

Answer to this thy Indictment, Art thou guilty or not guilty?

Not guilty, my Lord. But I humbly beg and beseech your Lordship, that I may have the Liberty and Privilege of a freeborn Subject in this my Trial for my Life; and that a professed Enemy to me may not be one of my Judges; for I can justly challenge and object against one of the Jury.

Judg. Mr. *Idleness*, pray who do you object against? I suppose they are all honest Men.

Idleness, His Name is *Hard Labour*, my Lord, one that never lov'd me, and I had always an implacable hatred against him: I cannot indure to see him one of the Jury, by whom I must be tried.

Judg. Clerk of the Sessions, put by *Hard Labour*, and return another in his room; he is put by.

Clerk.

Clerk. Crier, Call in Mr. *Moderate*.

Crier. *Moderate*; O yes, O yes, Mr. *Moderate*. Ready, Sir, here is a full Jury, my Lord, with the Clerk.

Judge. *Idleness*, thou hast pleaded, Not guilty, and hast put thy self upon Trial: What hast thou to say in Answer to thy Indictment?

Idlen. My Lord, I am descended from a good and reputable Family; my Father's Name was *Father Good*: I was well educated, and have liv'd in fashion till of late; tho indeed now by Misfortunes I am faln to decay, and that Substance my Father left me is greatly lessen'd: But when I had it, I was always free, and willing to please my Friends, and was never slack-handed to any. It's true indeed, I never much valued the World, neither could I ever have any Ease or Pleasure to scrape, tear and rack my Brains, and toil my Body for it, because it was contrary to my Disposition; nor I ever lov'd to take my Ease in my Bed and Chair. Knowing I must quickly leave the World, I thought if I had enough to last my time, it was sufficient. So that, my Lord, I thought it my liberty as a freeborn Subject, to do what I pleas'd with my own: And therefore I wonder I must now be arraigned at the Bar as a Criminal, my Lord.

Judge. *Idleness*, I am sorry for thy Ignorance: but that Maxim is true, *Idleness* ingendereth Ignorance, and Ignorance Error. Is thy good Education come to this by thy sottish *Idleness*? Hast thou wasted thy Time and Substance left thee by my Father, and brought thy self and Family, with thou-

thousands more, to Poverty and Ruin, and y
wonder that thou shouldst be call'd in question f
so notorious Mischiefs as are expressed in thy I
dictment ?

H. Sheriff. If your Lordship please, let the E
dences against the Prisoner be called.

Judg. Call the Evidences against *Idleness* in
Court.

Cl. of the Sef. Crier, call in Mr. *Nation*.

Crier. Mr. *Nation*, O yes, O yes, Mr. *Nation*
Here, ready Sir. Stand back, and make way fo
the Evidence there.

Crier. He is here ready, my Lord, being sworn

Cl. of the Sef. Mr. *Nation*, Pray acquaint m
Lord, and the Jury, with what you know concern
ing the Prisoner at the Bar.

Judg. Mr. *Nation*, Look upon the Prisoner
Do you know him ?

Nation. Yes, my Lord, I have reason to know
him, he was born in our Country, his Name
Idleness, my Lord ; and his degenerate Natur
and course of Life do both answer to his Name
his Father was a good honest Neighbour, his Nam
was *Gather Good* ; had he liv'd, he would have bee
grieved to see his Son come to this shame.

Judg. But, Mr. *Nation*, what can you say as to
his Actions and Conversation ?

Nation. My Lord, when he was a Youth
his Father put him to School, designing to make
him a Scholar, but he would never give hi
mind to reading, could not endure his Book, but
would play the Truant, skulk about with idle va-
gabond

yond Boys, of whom he would learn Mischief,
 b Orchards, learn to Game, and the like, not
 regarding either Parents or Master; if he had Cor-
 rection, it did but harden him, he would say he
 would be the worse for it. His careful Father per-
 ceiving this, put him Prentice, supposing the strict
 hand of a careful Master might be an effectual means
 to reduce him from these Extravagances: But alas!
 he was soon weary of that, and would idle away
 his time, neglecting his Master's Business, and would
 say, he would not work so long as he had Means to
 live upon. Thus he would go idling and loitering
 such a course of Life that hath brought many
 to the Gallows. He would often say, he could not
 beg, it was too painful; and he would not beg, it
 was too shameful: Telling his Father, if he would
 buy out his Time he would run away. My
 Lord, I could say much more, but I am afraid I
 have been too tedious already.

Judg. Mr. Nation, you have given in a clear
 evidence against him.

Cl. of the Sess. Crier, call *Mr. Tradesman* into
 Court.

Crier. Mr. Tradesman, O yes, O yes, *Mr. Trades-*
man. Here, ready, Sir. Why do you not attend
 the Court? Make way for the King's Evidence
 here. He is sworn.

Judg. Mr. Tradesman, Look on the Prisoner;
 what can you say for our Sovereign Lord the
 King against the Prisoner?

Mr. Tradesman. My Lord, I have this to say;
 since he hath been for himself he hath never minded
 his

his Business, nor regarded his Shop, but would gadding here and there, sorting in vain Company, disappointing his Customers; and being told it, would slightly say, he car'd not a farthing for Customers: When we have a true Proverb amongst us, That if we do not keep our Shops, they will not keep us. And what Work he did, it was so slightly and negligently done, that it was but Cheat, and this hath brought our Trade into Contempt to our great damage. Yea, my Lord, in a word, whatever he did undertake for his Father's Master, or himself, hath been spoil'd for want of Pains and Diligence, and hath brought him to this For, *Prov. 10. 4. He becometh poor that deals with a slack hand, &c.* And this is what I have to say at present, my Lord.

Judg. Mr. *Tradesman*, your Evidence is very full and convincing.

Clerk. Crier, call old Goodman *Poverty* into Court.

Crier. *Poverty*, O yes, O yes, Goodman *Poverty*. I am here, Sir. He is sworn.

Judg. Pray, Goodman *Poverty*, What knowledge have you of the Prisoner at the Bar?

Poverty. My Lord, I was too long acquainted with him for my Profit or Credit; my Lord, I had never been call'd *Poverty* if I had not been too long acquainted with *Idleness*: Tho I know many have been of this Name by Crosses, Losses, Sicknesses, Casualties, and the like: For our Lord saith *The Poor you have with you always.* I know him to be the same Man both in Name and Nature that

he stands indicted by ; and had I kept him company much longer, I might have been with him now at the Bar of Justice: But I thought on my ways, and found that *the idle Soul should suffer hunger* ; Prov. 19. 15. Yea, my Lord, I found that through the Idleness of my hands, that short time I was acquainted with him, my House began to drop through, *Eccles. 10. 18.* and had I continued with him, it would have dropt about my ears. But casting my Eye on that Passage, *The hand of the Diligent maketh rich* ; Prov. 10. 4. and, *that the thoughts of the Diligent tend only to plenty* ; Prov. 21. 5. I saw that to be true, that slothful, idle, slothful living would soon clothe him with Rags, *Prov. 23. 21.* This made me look about, and alter the course of my Life. I have often heard him say, that if he could not keep himself, the Parish must. Thus far, my Lord, I can say concerning the Prisoner at the Bar.

Judg. Gentlemen of the Jury, you have heard how clear the Evidences have been against the Prisoner at the Bar ; fully proving him guilty of the indictment, what therein he is charged withal. You know that God and Nature hate Idleness ; yea amongst those little Animals the Bees, the industrious Labourers will cast out and destroy the Drones : agreeing with that Statute-Law, *2 Thess. 3. 10.* *that if any would not work, neither should he eat.* He is guilty, and that according to the Statute, *1 Tim. 5. 8.* *He that provides not for them of his household, hath denied the Faith, and is worse than an Infidel* : That is, if it be in the power of his

his hand to do it. Moreover, you must take notice that this Villain hath been burnt in the hand already ; for he was in Confederacy with two vile Criminals, *Pride* and *Luxury*, as it stands recorded in the Court-Rolls, *Ezek.* 16. 49. that they set on fire four Cities which were consumed, with many hundreds of Inhabitants, as is recorded to their eternal Infamy, *Gen.* 19. *Hos.* 11. 8. Now this added to what hath been proved against him, makes it manifest that he is guilty according to the Indictment.

Idleness. Good my Lord, I beseech your Lordship to have pity upon me, I am now grown old and crazy, I cannot labour now ; pity my gray Hairs, my Lord ; I confess I have been a wicked and slothful Servant.

Judg. There's no Plea will serve to excuse thee, thy Crimes have been so notorious.

The Jury goes out, and the Court adjourns till Two of the Clock in the Afternoon.

The time being come, the *Judg.* with the High Sheriff, and whole Court being sat ; the Jury having agreed on their Verdict, come into Court.

Judg. Mr. *Foreman*, have you agreed in your Verdict ? Yes, my Lord, and we have also agreed to give in our Verdict severally.

Old Mr. *Honesty* the Foreman said, According to the Indictment he appears to me to be guilty. *Plain-dealing* saith, According to the Evidences he is plainly proved guilty. *Careful.* If we make him an Example, others will be more careful and diligent. *Industry* said, he was not fit to live any longer

longer a Pest to the Commonwealth. *Good-husbandry* saith, our Land would thrive were all such Drones to be banished. *Charitable Works* said, he deserves to die, for he numbs my Hands, and deadens my Heart. *Saving*, It's pity he hath liv'd so long to consume others. *Diligence*, I am of the same mind; And so am I, saith *Honest Gain*, if he is made a Terror to others, and I hope we shall be at less Parish-Charges. *Moderation* said, he did not love to be rash in Judgment; the Prisoner, if I speak my Conscience, is not fit to live. *Thrifty*, I hope when such as he are taken off, we shall be a thriving Land: Ay, said *Trueheart*, and I am glad his Villany hath been detected according to Truth.

Thus the Jury having jointly brought *Idleness* in guilty, he is put by: And the High Sheriff commands the Jailor to put *Sir Arrogant Pride* to the Bar, which was done accordingly.

Judg. *Arrogant Pride*, hold up your Hand. Clerk of the Sessions, read his Indictment, which runs to this effect.

Sir Arrogant Pride, you stand here indicted by the Name of *Arrogant Pride*; in that thou, not having the Fear of God before thine Eyes, hast been Author of much Wickedness and vain-glorious Insolencies, and still maintainest a Confederacy with vile Enemies to our Commonwealth, as *Idleness*, who is taken and apprehended; and with *Luxury* and *Superfluity*, and other villanous Criminals; who, by your haughty and vile Actions,

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pull'd

pull'd down the Vengeance of God upon the Land of *Sodom*, and Cities thereof; and the like we may justly fear to come down upon our Nation and Cities for the like Insolencies that thou hast encouraged and set up, to the breach of our Laws, and in Contempt to our Sovereign Lord, his Crown and Dignity.

Judg. Pride, What canst thou say to this thy Indictment? Art thou guilty, or not guilty?

Pride. My Lord, I wonder by what Authority I am brought to be tried at this Bar, at a Country-Sessions, who am a Citizen of *London*, the Metropolis, or chief City in the Nation: Besides, my Lord, I am highly descended, of an antient and noble Family.

Judg. Hold, you show your Insolence: why, Sir, if you would know, it's because you were taken and apprehended here; therefore the Law saith you ought to be arraigned and tried here.

Pride. My Lord, I hope, if it must be so, I shall not be so degraded as to be tried by a Jury of Mechanics; they may be honest Men so far as their Judgment may lead them; but alas, my Lord, they are not capable to understand or try my Cause: And besides, I being a Person highly descended, ought to be tried by such as are near my Equals in Descent and Dignity: And therefore, my Lord, I desire that a Jury may be impannel'd of my fellow Citizens.

Judg to the Sheriff and Justices; You see his Arrogance remains with him, tho arraign'd at the Bar. No, Mr. *Pride*, we will not allow you a
City

City Jury, they have wink'd at your Wickedness too long; and since you have come down into the Country, and, as a Pestilence, have infected many with your ambitious Habits and Deportments, you shall be tried by a Country Jury. But yet that you shall see we will allow you all the favour Law will permit, there shall be another Jury impanell'd to try you by, Men whose Descents and Reputations are not to be questioned.

Pride. Pray, my Lord, let them be my Equals.

Judg. Do you see this insolent Fellow? Yes, Sir, and your Superiours too.

Pride. My Lord, you did not admit me to acquaint you with my honourable Descent.

Judg. That's no matter, we shall hear of your Pedegree by and by. Clerk, let the Jury that tried *Idleness* be put by, and another Jury of honest Gentlemen of good Quality be impanell'd.

Clerk. Here is a full Jury ready, my Lord.

Judg. Let them be call'd by Name.

Clerk. Crier, call Mr. *Faithful*, Mr. *Charity*, Mr. *Patience*, Mr. *Purity*, Mr. *Chastity*, Mr. *Dutiful*, Mr. *Heavenly-minded*, Mr. *Love-God*, Mr. *Do-right*, Mr. *Temperance*, Mr. *Fear-God*, Mr. *Humility*. All worthy Gentlemen of great Honour, and are highly esteem'd by our Sovereign Lord.

Judg. Mr. *Pride*, What can you say against this Jury of honourable Persons?

Pride. My Lord, I am utterly a stranger to them all.

Judg. I thought so.

Pride. My Lord, I know not what Law I have broken;

broken ; I have followed the Fashions, and what my Mind desir'd I kept not back, if it were in the power of my hand to obtain it : and why should I not fulfil the Law of the Flesh and of my Mind, since I have that in my Heart and Hands, and by it I govern and rule great part of the World, and am govern'd by it my self, and I ever scorn'd to be controul'd by any ?

Judg. Hold, Mr. *Pride*, you go too fast ; and you shall know that Law you speak of, is the Law of Sin and Death that you are subjected to, and it's diametrically opposite to the Law of our Sovereign ; and therefore you argue against your self.

High Sheriff. Pray, my Lord, proceed to his Trial.

Judg. *Pride*, all thy Objections have been answer'd : Thou hast heard thy Indictment, art thou guilty, or not guilty ?

Pride. My Lord, I fear this Jury will be severe, I desire liberty to object against the last Man, tho I could challenge them all ; for his Name is *Humility*.

Judg. No, Sirrah, I have condescended too far already. Answer, Art thou guilty, or not guilty ?

Pride. Not guilty, my Lord.

Judg. Clerk, let the Evidences against *Pride* be call'd into Court.

Clerk. Crier, call Mr. *Antiquity* into Court.

Crier. Mr. *Antiquity*, O yes, O yes, Mr. *Antiquity*.

Mr. Antiquity. My Lord, here is such a Croud, I cannot press in.

Judg.

Judg. Make way for the King's Evidences, or I will commit you to Custody.

Mr. Antiq. I am here ready, my Lord.

Crier. Silence about the Court there.

Judg. Father *Antiquity*, What have you to say for our Sovereign Lord against the Prisoner at the Bar? Do you know him? Pray look upon him.

Antiq. Know him! yes, my Lord, I think better than he knows himself, he is call'd Sir *Arrogant Pride*; and, my Lord, he hath ever been a mischievous Criminal, and a grand Pest to our Commonwealth for several thousands of years.

Judg. Mr. *Antiquity*, that which I chiefly demand of you, old Father, is, to give the Gentlemen of the Jury an account of his Pedegree; for he pleads he is of an antient and honourable Family, and conceits he hath few Equals.

Antiq. My Lord, he hath little reason to boast of that; but your Lordship knows right well, that some will glory in their Shame, and be ashamed of that which would be their Glory. And if I may not be too tedious, I would begin at his Original.

Judg. Pray speak directly, and be as brief as you can.

Antiq. My Lord, he was the main occasion of the Fall of our first Parents from their first Paradisical State; being prompted by this Criminal to conceit they should be as Gods, &c. as appears by antient Record, *Gen.* 3. 5, 19. So that poor Mankind in general had been as Water spilt on the ground, had not our Sovereign devised a means to redeem his Banished, *2 Sam.* 14. 14.

Yea, my Lord, this Villain, *Arrogant Pride*, it was he that caused that sad Confusion in the City of *Babel*, *Gen.* 11. 4, 7. he caused the Inhabitants to conceit they were too good to live upon Earth, and therefore must build a Tower that they might climb to Heaven: and what great Inconveniences hath that brought upon Mankind in general; so that their Language was confounded, so that Nations and Countries understand not one another, to the great damage of Mankind in general.

Judz. I confess these are two antient and eminent Instances of the horrid Sin and Wickedness of *Pride*. But, Mr. *Antiquity*, I desire you to give the Gentlemen of the Jury an account of his Birth and Descent, which he saith is so antient and honourable.

Antiq. My Lord, he is of an antient Family; but notwithstanding the Antiquity, outward Splendor, and Dignity his Ancestors had, they having such Affinity with villanous *Pride*, could never leave Honours to their Offspring. It's true, he was nearly related to *Pharaoh*, that vile, arrogant and insolent Prince, who contemned our Sovereign, saying, *Who is the Lord, that I should obey him?* (or, as some Copies, *Jehovah* is not known to me) *Exod.* 5. 2. *neither will I obey his Voice to let his People go.* One Vice seldom goes alone, he join'd Cruelty and Oppression with it; but wherein he dealt proudly God was above him, *Exod.* 18. 11. for after he was plagu'd in *Egypt*, he was utterly overthrown in the Red Sea; *Exod.* 14. so that there was a Song made of this arrogant Wretch, which

which I well remember, *Exod. 15.* Moreover, *Pride* had another Kinsman, one *Mr. Arrogant Haman*, who was a great Courtier and Favourite to the Heathen Prince of the *Medes and Persians*. This *Mr. Haman* was so excessive proud, that because one *Mr. Mordecai*, an honourable Person, and related to the Queen, did not bow to him, he endeavour'd to cut off all the faithful Subjects of our Sovereign Lord that inhabited that Country; and sought to have *Mordecai* hang'd for not bowing to his Ambition: But by this his Ambition he brought himself to the Gallows fifty Cubits high, as is recorded in the History of *Esther, chap. 7.* Thus his *Pride* went before Destruction, and his haughty Spirit before his Fall; *Prov. 16. 18.* He also had a Kinswoman called *Jezebel*, whom this *Mr. Pride* taught to paint her Face, as he hath taught many in this our great City and Nation. But what became of his Cousin *Jezebel*? she was cast down out of a Window and trod to pieces, and eaten with Dogs, for her *Pride, Murdet, and Cruelty*, as the *Chronicles* express it, *2 Kings 9. 10, 30, 33.*

Judg. Pray, *Mr. Antiquity*, be as brief as you can: Here is a Generation to boast of indeed.

Antiq. My Lord, I have but two Instances more, and I have done. This Sir *Arrogant Pride* the Prisoner, was Tutor to *Nebuchadnezzar*, who was called *Lucifer*, the Morning-star, *Isa. 14. 12, 14.* or *Son of the Morning.* *Pride* had taught him to say in his Heart, *I will ascend into Heaven, &c. I will be like the most High; and set my Throne*

'above the Stars of God, &c. But what saith our Sovereign Lord? *he shall be cast down to Hell, ver. 15.* And I very well remember it is recorded, that when he was exalting himself, and saying, *Is not this great Babel that I have built for my Glory, Honour and Majesty: He is drove out to eat Grass as an Ox, Dan. 4. 30, 33.* to humble him. This is that Prince that gave the Honour of Knighthood to Mr. *Pride* for those wicked Instructions he gave him, to set himself above God, *Dan. 3. 15.* Yea, when he was inclin'd to own the true God, *Dan. 2. 47.* then this *Pride* would perswade him to deny him again. Moreover, he is of the Blood of *Herod Agrippa*, who slew *James*, an Embassador from our Sovereign Lord to make Peace with him and his Land; and imprison'd *Peter* another Embassador, scorning to imbrace their Message: And, to gratify his Kinsman Mr. *Pride*, he on a set day, array'd in his Royal Apparel, and upon his Throne, made an Oration to them, which caused the People to applaud and extol him, saying, *It was the Voice of God, and not of Man:* Being rul'd by this Villain *Pride*, he took this Honour to himself; so our Sovereign Lord sent a Messenger, an Angel, who smote him for his Pride, and immediately he was eaten up with Worms, and gave up the Ghost. A dreadful Instance against *Pride!* And thus, my Lord, fearing I have been too tedious, and that I have intruded upon your Lordship's Patience, I shall add no more.

Judg. Mr. Antiquity, we consider your Age,
and

and the distinct and deliberate method you have taken, and how express you have been. I think this Testimony of Mr. *Antiquity* may convince all of the vile Insolencies of the Prisoner *Pride*, that in the face of the Court can boast of his Pedegree, when they have all been such notorious Traitors and grand Rebels against our Sovereign Lord and his Laws.

Judg. Crier, call Mr. *Sober-Citizen* into Court.

Crier. Mr. *Citizen*, O yes, O yes, Mr. *Citizen*. Ready, Sir. Make way for the Evidence: He is here, my Lord. He is sworn.

Judg. Pray, Mr. *Citizen*, do you know the Prisoner at the Bar?

Mr. *Citizen*. Yes, my Lord, but I wish I had never known him, and so may many thousands besides me: He was born in the City of *Babel*, which signifies Confusion; and brought up in *Sodom* for a great part of his younger days, till he and *Idleness*, and some others in Confederacy with them, had pull'd down Vengeance on that City. His Father's Name was *High-minded*, or *Presumption*, and his Mother's Name was Mrs. *Lofty*; he was brought up in much Gaiety and Splendor, and became a great Courtier amongst Heathen Princes, as Mr. *Antiquity* hath witnessed. But tho the Courts and Cities are full of Pride, yet all the Pride is not there: About forty years ago he came to live in our City of *London*, and we had never good times since; for he, with other such Criminals, as Cheating, Drunkenness, Extortion, Fornication, blasphemous Oaths, Cursings, &c. came

came in with him like a Flood; so that Sobriety and Modesty hath been almost wholly banished out of our City. Notwithstanding our Sovereign Lord was provok'd by *Pride* and his Companions afore said, first to send a Pestilence, which swept away thousands; next, to permit a Fire to consume their Habitations, and yet no Warning taken, but *Pride* goes strutting up and down our Street with a Peacock-like Dress, with a stretched-out Neck, and a scornful Eye, as tho he were daring our Sovereign to bring to pass his strange Work again; so that our City is almost wholly infected, our Trade is destroyed, and if *Pride* be longer suffered we shall be ruin'd. And this is what I have to say at present, my Lord.

Judg. Your Evidence is very full and convincing, Mr. *Citizen*. Gentlemen, you may see the reason why the Prisoner, Mr. *Pride*, was so importunate to have a City Jury. Mr. *Pride*, you have heard what this worthy Gentleman, your fellow Citizen, hath witnessed against you: What can you say for your self against these evident Testimonies?

Pride. My Lord, I have had much ado to confine my self to Silence; my fellow-Citizen, my Lord, I scorn to own him, or any such little, ignoble, fanatical Fellow as he is; d—n him. I will lay him a hundred Guinea's.

Judg. Hold, Sirrah, do you know where you are? We shall take care to stop your Cursings, and check your Ambition.

Pride,

Pride. I beg your Pardon, my Lord, I forgot my self: But I will lay that Gentleman a Wager, for all he is of a contrary Mind, that there is not one in our City that will take my part; yea, there is scarce a Family, young or old, great or small, but there are some in it that love me: 't's the fashion of our City, my Lord.

Judg. Sirrah, it is not your great Party will do you any Kindness, it's express against that Statute, *Exod. 23. 2. Thou shalt not follow a multitude to do evil.*

But it growing late, the Jailor is commanded to carry back the Prisoner; and the Court adjourns till to morrow morning Eight a Clock.

The hour being come, the Judg, and the High-Sheriff with his Attendants, and Under-Sheriff, with the Bench of Justices, being sat; the Jailor is commanded to put *Arrogant Pride* to the Bar, which is done accordingly.

Judg. Crier, proclaim Silence.

Crier. O yes, O yes, you are strictly charged and commanded to keep silence on pain of Imprisonment.

Cl. of the Sess. Here's other Evidences against the Prisoner subpena'd to appear.

Judg. Let them be call'd into Court.

Clerk. Crier, call Mr. *Clothier*.

Crier. Mr. *Clothier*, O yes, O yes, Mr. *Clothier*. I am here, ready. A poor Master indeed, He is sworn.

Judg. Mr. *Clothier*, Look upon the Prisoner at the Bar : Do you know him ?

Clothier. Yes, my Lord, but I cannot endure to look at him.

Judg. Pray, Mr. *Clothier*, acquaint the Jury with what you know concerning the Prisoner.

Clothier. My Lord, my Name is *Clothier*, there are most of our Country know me to have liv'd in good fashion and repute ; and have employ'd thousands of Families in our Commonwealth ; I could then relieve the Poor : And our Trade being good, it advanced all other Trades of the Nation, being the Staple Trade. Many of our Citizens, and rich Yeomens Wives in the Country look'd upon themselves gay enough in our fine Broad-Cloth ; then we kept good Houses, employ'd and reliev'd the Poor : But since *Pride* came amongst us, he tells them it's not the fashion ; they must have Silks and Sattens, or else some slight gaudy Stuffs, or else they are not modish, but despised : So that many hang so much Gaiety on their Backs, that they have nothing to spare to fill the Poores Bellies, which makes good that Proverb, Silk doth quench the Fire of the Kitchen ; meaning, the Heart of Pride numbs the Hand of Charity, saith the *French* Proverb. It is said of *Herod*, Acts 12.21. he was clothed in Cloth of Silver ; which, saith *Josephus*, the Sun shining upon, caused the Beholders Eyes to dazle, which caused that blasphemous Acclamation, *It's the Voice of a God*, &c. The Rich Man, *Luke* 16.19. was clothed in *Purple* ; or,

as

Some say, in *Silk*: But now scarce a Kitchen-
 Vench, but she must have her Silks, gaudy Stuffs,
 Gauses, Fringes, &c. this *Pride* perswades them
 Cloth is out of fashion. Thus, my Lord, by this
 Villain's Perswasions is our Woollen Manufacture,
 the Stay of the Nation's Trade, almost ruin'd.
 Nay, my Lord, he could not content himself to pro-
 mote his vain-glorious Pomp in the City, but he
 hath come and infected great part of our Coun-
 try with the Pest of *Pride*. But fearing I have
 press'd upon your Lordship's Patience, I shall say
 no more at present; hoping that your Lordship
 and the Jury will stop his villanous Proceedings,
 that Trade and Commerce, and our whole Coun-
 try be not ruin'd. I am sure if your Lordship
 would call my Neighbour and Kinsman Mr. *Mo-*
ality, he can acquaint your Lordship with many
 notorious Acts that have been daily committed
 by villanous *Pride*.

Judg. Crier, call Mr. *Morality* into Court.

Crier. Mr. *Morality*, O yes, O yes, Mr. *Mo-*
ality. Here, ready, Sir. Make way for the E-
 vidence there. He is sworn.

Crier. Silence there.

Judg. Mr. *Morality*, Look upon the Prisoner:
 do you know him?

Morality. Yes, my Lord, but I never desire to
 have any Friendship with so vile a Wretch as he
 hath shewed himself to be.

High Sheriff. Pray, Mr. *Morality*, acquaint my
 Lord and the Jury with what you know con-
 cerning *Arrogant Pride*, and his Actions.

Mora-

Morality. My Lord, peradventure if I should speak what I know, he would think I speak of a Revenge, and that because he knows he hath been such an implacable Enemy to me, in seeking to destroy me.

Judg. Mr. *Morality*, that will appear in your Testimony; our Law defends you, and therefore speak the Truth according to your Oath, with what brevity you can.

Morality. My Lord, this Sir *Arrogant Pride* sows Contentions, and sets Kingdoms together by the Ears, to the depopulating of Countries and spilling of much human Blood, and all to maintain *Pride*: yea it is this *Pride* that setteth Cities and Countries, yea Neighbours, Friends and Relations at variance, causing them to slight and undervalue one another: He is the cause of many tedious and perplexing Law-suits, to the wasting of Substance, to the damage, and sometimes the ruin of Families. Besides, my Lord, he hath a perfect hatred against the Poor, looking upon them with Scorn and Contempt; Charity that excellent Grace, he tramples upon: yea, he maketh Men live above themselves and Estates, that they have nothing to spare the Poor, they spend so much upon this Traitor to the Commonwealth, *Arrogant Pride*. Moreover, he maketh Men live high to be counted great, not valuing whom they cheat and defraud to gratify their Ambition, and maintaining their Credit and Applause in the World, that they may be cringed to with Cap and Knee: This they do to the damage of the

their Friends and Neighbours, not caring whom they wrong, till at last they bring Ruin upon themselves and Families, and all occasion'd by this villanous *Pride*; and yet he is so blind, that his being reduced to Poverty will scarce open his Eyes to see his Wickedness.

Judg. You have given in a full and clear Evidence, Mr. *Morality*, it's evident he hath endeavour'd your Ruin indeed. *Pride*, What canst thou say in thy own Defence, since such evident Testimonies are brought against thee?

Pride. My Lord, as for the Testimony of this last Gentleman, *Morality*, he is a Person I do not know, or at least, I am sure I was never acquainted with him: for I scorn to take notice of every little plain downright Fellow, that is afraid to swear, be drunk, cheat and defraud; I am of a more noble Extract than to be afraid of every Bugbear, my Lord.

Judg. Gentlemen, do you observe the Insolency and daring Impudence of this Villain.

Morality. My Lord, I was afraid of being too tedious; if I may be admitted, I have somewhat more to add.

Judg. Speak on, Mr. *Morality*.

Morality. My Lord, he is so scornful, that few are good enough to speak to him; he struts up and down as if the ground were not good enough to bear him, when the very Earth is defiled by him: He makes good what is recorded, *Prov. 17. 19. He that exalteth his Gate, seeketh*

seeketh Destruction: And undoubtedly *Pride* will find it one time or other, if he should scape it now. Moreover, his antick Habit makes him more to resemble a brutish Animal, than a rational Creature.

Judg. Mr. *Morality*, you have said enough. Mr. *Sober Citizen* hath also discovered his Carriage to be notorious, and his Life a Pest.

Cl. of the Sess. My Lord, I have the Name of one more in the List of Evidences, who is, I suppose, attending in the Court-Hall to give in his Evidence; his Name is Mr. *Pure-Religion*, one justly meriting all due Esteem.

Judg. Let him be called up.

Clerk. Crier, call Mr. *Pure-Religion*.

Crier. Mr. *Pure-Religion*, O yes, O yes, Mr. *Religion*. Ready, ready, Sir. Make way for the King's Evidence there.

Crier. He is here. Ready, my Lord.

Judg. Mr. *Religion*, I doubt not of the Validity and Integrity both of your Testimony and your Heart, and I judg you sincere and faithful in your Testimonies, therefore shall omit giving you your Oath. Pray acquaint us with what you know relating to the Prisoner *Arrogant Pride*.

Religion. My Lord, I have professed a total Separation from all such Vileness, and to keep my self unspotted from the World; and from the Lust of the Eye, and the Pride of Life: James 1. 27. 1 Joh. 2. 16. And first, my Lord, I know him to be a Stranger to God, *Exod.* 5. 2. yea, it keeps the Soul possess'd with it from the right know-

knowledge of God: *Who is the Lord?* saith insulting *Pharaoh*. And *Psal.* 10. 4. *Through the Pride of his Countenance, will not seek after God:* No, as they will not seek, so the Proud do not desire God in his ways, *Job* 21. 14, 15. *Say, depart from us; for we desire no acquaintance with thee. They speak loftily, and set their mouth against the Heavens,* *Psal.* 73. 8, 9. *Therefore Pride compasseth them about,* ver. 6. As they hate and set themselves against our Lord, he sets himself against them; as will appear. But as *Pride* shews himself in words, as in *Pharaoh* and *Nebuchadnezzar*, *Dan.* 3. 15. chap. 4. 30. *Isa.* 14. *Sennacherib*, *Isa.* 37. So secondly, in the Gate, *Isa.* 3. 16. *Walk with stretched out Necks; mincing as they go, &c.* *Prov.* 17. 19. *He that exalteth his Gate, doth not consider that he hasteth to Mischief.* Thirdly, it discovers it self in the Countenance or Look, *Psal.* 131. 1. A lofty Eye shews a haughty Heart. A proud Look, *Prov.* 6. 17. God hates. And fourthly, *Pride* discovers it self in Apparel; as out of the abundance of the Heart the mouth speaketh: so from thence the whole Man is guided, and the whole course of Life is steered. Those that profess pure Religion, are guided by pure Directions. 1 *Tim.* 2. 9. *Adorn themselves with modest Apparel, with shamefacedness and Sobriety:* Set not their Hearts upon outward Adorning, 1 *Pet.* 3. 3, 4. but rather chuse to be clothed with Humility, 1 *Pet.* 5. 5. As *Solomon* saith, *Prov.* 7. 10. the Harlot is known by her

Attire; so ought the Professors of pure Religion. But, my Lord, and you Gentlemen of the Jury, this vile *Pride* is so audacious, that he endeavours to possess the Hearts of Professors both in City and Country; is not content in his own Kingdom, but sets up *Pride* in the Hearts of Professors; it was he that put *David* upon numbering the People, 2 *Sam.* 24. 3, 10. and caused *Hozekiah's* Heart to be lifted up, 2 *Chron.* 32. 25, 31. when God had left him to try him, Satan soon possesses him with villanous *Pride*: Yea, when our Redeemer was speaking of his Death, then did this *Pride* set the Disciples together by the Ears in contending which should be greatest, *Luke* 22. 24. Yea it is this *Pride* that stirs up these *Diotrepheses* in our Assemblies, striving for Preheminence, 3 *Joh.* 9. Yea it's this arrogant Spirit that sows Contention, and breaks the Bonds of Unity amongst the Professors of pure Religion. *Pride* lifts Men up to Conceit, they have attain'd to Infallibility in Knowledg, and condemn all that see not with their Eyes as Hereticks; forgetting that Caution, *Be not high-minded, but fear*; *Rom.* 11. 20. The *Laodiceans*, *Rev.* 3. 16, 17. conceited themselves rich and great, when they were miserable and poor. In a word, as one noteth, *Pride* is (*Morbns Satanicus*) Satan's Disease. St. *Paul* when he had abundance of Revelations was in danger of being puffed up, 2 *Cor.* 12. 7. his dear Lord would rather he should be buffeted by Satan, than that in *Pride* he should be

be like Satan. And thus, my Lord, is this Criminal *Pride* an Enemy to our Sovereign, Religion, and good Manners. This is what I have to say, my Lord.

Judg. There hath been enough said, Mr. Religion.

The Court adjourns till Two of the Clock in the Afternoon.

The hour being come, and the *Judg* return'd to the Bench, with the Sheriffs, and Justices of the Peace, &c. the Jailor is commanded to put the Prisoner *Arrogant Pride* to the Bar. Silence is proclaim'd on pain of Imprisonment.

Judg. *Arrogant Pride*, thou hast heard what these worthy and honest Men have evidenced against thee; What canst thou say for thy self? And what reason canst thou shew why the Sentence of Death and Mortification should not be pass'd upon thee?

Pride. My Lord, I wonder why I must be thus degraded by these Mechanicks that have witnessed against me, only because of my gay and genteel Habit, Carriage and Deportment: I see no just reason why I must be called *Pride* at every word; seeing purely for my Gentility and Neatness, I am so hated and envied by such rustick Clowns that care not how they go. He that wares Wooden Shoes envies him that can go in Gold Slippers.

Judge. Sirrah, forbear your Reflections upon the Evidences, they are honest and wise Men.

Pride. My Lord, and as to my Gate, I was brought up at the Dancing-school, and taught to carry my self genteely, to hold up my Head, exalt my Gate, &c. Besides, Mr. *High-mind* taught me, being my own Father, not to regard my Inferiours; but be sure to envy my Superiors, or those that were more richly clothed, more highly respected and exalted than my self: And my honoured Mother, Madam *Lofly*, would always be telling me, when young, that I must not play with the Poor, nor run amongst the Rabble, sit uppermost at School or Table; exalt my Countenance and Eyes. I could never endure to read the 131st Psalm: She would be sure I should be one of the first in a new Fashion, and exercis'd in the highest of Matters: So that, my Lord, I have acted according to my Birth and Education. And as to what the two last Gentlemen witnessed against me, it is true, I have heard of *Morality*, but I have ever been so great a stranger to him, that I did never know whether it were a Person or a Principle till now; neither did I ever learn what it meant till now. And as for *Religion*, I have had some notional knowledge of him: But as for this grave Person, Mr. *Pure-Religion*, that is so severe in accusing me, I confess I ever hated him; when I have heard of the strictness and preciseness of his Faith and Life, methought that a swelling Tumor would

would rise in my Mind against his very Name. But I am one, my Lord, that goes to Church, hath taken the Oaths, received the Sacrament, &c. or else you may be sure, I had never been exalted to such Places of Honour and Trust; my Lord, it's the Religion of my Parents; it's the most easy, most honourable, and most profitable to me; so that I think to live and die in it. There are two Acquaintances of mine, Mr. *Profaneness* and Mr. *Debauchery*, that have been my Concomitants to get Preferment, with several others, who are so wise as to see that Honour and Preferment runs only in this Channel. So that as we desire to have nothing to do with Mr. *Pure-Religion*, nor to have but little acquaintance with Mr. *Morality*, methinks they may leave me to my liberty, my Lord.

Judg. Sirrah, I have condescended with much Patience to hear thy vain and frivolous Apology, it rather tends to aggravate than extenuate thy Crimes; so that I shall now sum up the Evidence.

Crier. Silence about the Court there.

Judg. Gentlemen of the Jury, you have heard what plain and clear Evidences have appeared against the Prisoner: First, Mr. *Antiquity* hath shewed, that he had a hand in the first and original Mischief and Misery that came upon Mankind; yea it hath been supposed by some, that *Pride* caused Angels to become Devils. *Pride* (saith *Hugo*) was born in Heaven, but

forgetting by what way he fell from thence, could never find the way thither again. This grave Gentleman, Mr. *Antiquity*, hath informed you, the first Man, being prompted to it by *Pride*, would be as God, and know as God: The *Babel*-Builders would dwell as high as God. You have heard what *Pride* brought on *Pharaoh*, *Haman*, *Jezebel*, *Nebuchadnezzar*, and *Herod*, &c. how he pull'd down Fire and Brimstone upon *Sodom*, &c. Again, Mr. *Sober Citizen* hath also shewed what Desolation he hath brought upon our *Metropolis*, and other places. And here you must also observe what was said by that good Commonwealths-man, and almost ruin'd Tradesman, Mr. *Clothier*, to whom this Criminal hath been a grand Enemy: Also *Morality* hath shewed how this villanous Criminal sows Contentions, setting Kings and Kingdoms together by the Ears, to the spilling of much Blood, &c. And lastly, Mr. *Pure-Religion* hath shewed how he gains ground by infecting his Friends that profess to love and esteem him: So that you are to consider, Gentlemen, how he (to corrupt all Flesh) proceeds gradually, *Gen. 6. 12.* Yea, if our Sovereign by his gracious Precepts, and encouraging Promises, puts not a stop to this infecting *Pride*, we, who are but as a Cottage in a Vineyard, a small Remnant, shall soon be as *Sodom*, *Isa. 1. 8, 9.* I would also acquaint you, that it is the Will and Pleasure of our Sovereign Lord of Hosts, to stain the *Pride* of all Glory, and to bring to Contempt all the Honourable

nourable of the Earth, Isa. 23. 2. Yea, that the lofty Looks of Man shall be humbled, and his Haughtiness bowed down, Isa. 2. 11, 17. Tho Pride hath been permitted for a time to ride without Reins, and to scorn Control, yet Justice finds him out. Uzziah's Heart is lifted up, as you may read in 2 Chron. 26. 16, 21. Justice smites him with a Leprosy, so that, saith Josephus, he died with very Grief and Sorrow. Gentlemen of the Jury, I need add no more to cite any more Statutes broken by the Prisoner than what the Evidences have already proved in your hearing, therefore agree in your Verdict.

The Jury consulting a short time, agreed at the Bar without going out of Court.

Foreman. My Lord, we are all jointly agreed, and clearly understand that the Prisoner *Pride* is guilty according to his Indictment, and the many Statutes mentioned both by the Evidence, and what your Lordship hath now cited. We have also agreed to deliver our Verdict severally.

Mr. Faithful, Foreman; My Lord, if I should allow, wink at, or tolerate *Pride*, I should be false to my Sovereign, against whom he appears to be a great Traitor.

Charity. For my part, I cannot agree to shew him any Kindness.

Patience, No, nor I neither; it's pity he should live one day longer.

Purity. He hath both polluted the World, and attempted to stain pure Religion with his Infection, as hath been witnessed.

Chastity. He hath been the cause of that spiritual Fornication committed by Superstition and Idolatry, therefore it's time to dispatch him.

Dutiful. He appears to be a stubborn and disobedient Wretch, and hath begot many prodigal Sons; it's time he were taken off.

Heavenly-minded. He is fitter for a being in Hell, than to be any longer suffered to set his Mouth against the Heavens, and pollute the Earth.

Love-God. I am of the same Mind, and I see great cause to hate him mortally, and am glad of this opportunity to check his Villany.

Do-right. Ay, or else Justice will not take place.

And then, saith Mr. *Temperance*, all Excess will soon be tolerated, as this Villain *Pride* hath been too long.

Fear God saith, how should it be otherwise, when he hath said in his Heart, *there is no God*, and scorns to be controlled by his Laws; yea, was ready to blaspheme him in open Court?

Humility. Gentlemen, I rejoyce to see you all to fall in so directly with me in the matter; he is and hath been a Pest, Canker, or Rust to our Nation; but now I hope he will see, that as
* high

high as he hath climed, Justice got above him,
for we all agree he deserves Death.

Judg. Jailor, put *Idleness* to the Bar. He is brought up to the Bar, and *Pride* is put back. *Idleness*, thou hast had a fair Trial, and hast been convicted by three substantial Evidences; thou hast, according to Law, been tried by twelve Men, who have jointly brought thee in guilty according to thy Indictment; the Laws of our Sovereign Lord, and thy Country condemn thee; many Statutes thou hast broken, as hath been proved; yea, and also the very Heathen Philosophers condemn thee.

Alexander Severus saith, *Idleness*, or ceasing from necessary Labour or Study, is the Sink which receiveth all the stinking Channels of Vice. Further, he saith, above all things flee *Idleness*, for it rusts like a Canker, it wasteth both Virtue and Strength.

Plato saith, One that passeth his time without Profit, is unworthy to live, and ought to have the rest of his Life taken away.

Antonius saith, there is nothing so reproachful in a Commonwealth as *Idleness*; for such devour the State, and spoil the Commonwealth.

Thus thou hast heard that God and Nature hates *Idleness*. The little Animals, as the Bee, that kills and casts out the Drones from his Commonwealth: yea, and the Ant, that provides his
Meat

Meat in the Summer, condemns thee, Prov. 6. 6, 8. Therefore now hear thy Sentence.

Crier. Silence there.

Judg. Idleness, thou shalt return to the place from whence thou camest, and from thence thou shalt be carted through the Street to thy shame, which is one of the fruits of *Idleness*, and shalt be put into the Stocks as a Vagabond, and from thence thou shalt be carried to the House of Correction, under the Government of Mr. *Severity*, who shall put thee upon hard Labour, and shall give thee the Lash every day, till thou hast learned Diligence and Industry, and then our Lord have Mercy upon thee.

Idleness. O good, my Lord, I pray and beseech your Lordship to shew me some Pity. Labour is against my Stomach. Pray, pray my Lord, banish me in *Lubberland, Ireland, or Spain.*

Judg. No, Sirrah, there are too many such as you there already. Take him Jailor. So he is disposed of according to his Sentence.

Judg. Jailor, put Sir *Arrogant Pride* to the Bar. He is brought up.

Crier. You are commanded to keep silence about the Court there, on pain of Imprisonment.

Judg. Pride, thou hast been fairly tried, and hast been allowed all the favour the Law of our Common-wealth could shew thee; thou hast been convicted by several Evidences, and
proved

proved guilty according to thy Indictment :
And a Jury of twelve sufficient Gentlemen
have jointly agreed in their Verdict to bring thee
in guilty of Treason against our Sovereign, his
Crown and Dignity. Therefore hold up thy
Hand, and hear thy Sentence.

Pride. Good, my Lord, consider my Antiqui-
ty, and Age : Have I liv'd so long, and always
was approved of, and never so shamefully treated
before, as to be arraigned and tried for my
Life ? It's hard measure, my Lord, that I should
be mark'd out for Justice, who have been esteemed
so long ; O cursed be the day that I came into
this Country !

Judge. Sirrah, thou hast been beloved by none
but who are as vile as thy self : Our Sovereign
Lord and all his faithful Subjects hate thee ; and
I could shew thee that the very Heathens con-
demn thee.

Aristotle. *Pride* is the Object of Hatred ; but
Humility cannot be hated but by *Pride*.

Polon. What Wickedness is there on Earth
that the proud Heart attempteth not ?

Propertius will tell thee, that *Pride* slayeth
Love, provoketh Disdain, kindleth Malice, con-
foundeth Justice, subverteth the Good of the
Commonwealth.

I could tell thee what *Plutarch*, *Diogenes*, and
Pythagoras say, but I shall prolong no more time.
Thou shalt be carried back to the common Jail,
from whence thou camest, in those Fetters and
Bonds

Bonds Satan hath held thee in, and from thence thou shalt be conveyed to the place of thy Execution; which place is the top of that high and dangerous Hill of Presumption, whither Arrogancy hath raised thee, and there thou shalt be stript of thy vain and ambitious Habit; thou shalt behold the Valley of Destruction on the one hand, and the Valley of Humiliation on the other; and thou shalt only have the favour to make choice of which of the Valleys thou wilt be cast into, for one thou canst not escape, either Humiliation or Destruction must be thy Portion. This is an irreverfible Sentence.

Pride. O good, my Lord, as I am a Gentleman, I befeech your Lordfhip, that I may either have the Benefit of the Clergy, or elfe that I may be banifhed into *Spain* or *Italy*.

Judg. No, Sirrah, the Clergy is the Heritage of the Church of Chrift; which, contrary to the Law of our Sovereign, thou haft prompted fome to lord it over.

Pride. O good, my Lord, fome Mercy, I learned my Neck-Verfe when I was a Lad, fearing I fhould come to this!

Judg. Take him Jailor.

Mr. *Sheriff*, it's the Will of our Sovereign that his lofty Looks fhould be humbled, *Ifa.* 2. 12. Let him be caft down into the Valley of Humility, where he fhall be till his haughty Spirit be broken. And fo the Lord have Mercy upon him, and grant him Repentance to Life.

Almighty

*Almighty Judge, can proud Ambition brook,
 When at the Bar of Justice he shall stand,
 When thou shalt open wide thy Gospel-Book,
 And read where he hath broken thy Command?
 He'll dread to think he cannot then repel;
 For in the Judgment now he cannot stand:
 He'll faint to think his Portion must be Hell:
 He stands and trembles at the Lord's Left-hand.
 O then, proud Sinner, think on this betimes!
 Above all keeping, see that thou keep humble:
 The Hill of proud Ambition do not climb,
 Lest to Destruction thou at last dost tumble.*

FINIS.